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Now then, [something]. We have the discussion. Questions and answers. If you want to listen to a lecture, more or less, you can have a tape of [something] and last night. We don't want to repeat it. Not that one cannot say the same things with different words, but I think it is more useful for the (lower [redacted]?) people in Eugene if we talk about work, what it means, and to get a certain concept of the different centers. So if there are any questions from the others . . . there aren't too many yet, are there, Nicky? Well, maybe it can go. What has been in your mind about how to work? What is it? Or the reasons for it? Why one should be interested in becoming conscious? And if that is a desirable aim — and the aim is far away — what does one do in the meantime, before you have it? Because you cannot expect to have it overnight. Of course. Because if we are unconscious, and have lived for twenty or thirty or forty years, there's an enormous amount of work that has to be done in order to overcome what has been the result of an unconscious state; and going over into a conscious state — if that is the aim — not only will take time, but it is very difficult. If you want to compare it with stages of consciousness of which man is capable in a general way — the four stages of consciousness, starting with physical sleep — you know how difficult it is for many people to wake up, physically. They need a long time. And even then, they can't talk, sometimes. And some need a cup of coffee before they are actually lifted awake.

So you might say that doesn't apply to everybody. But I would say that in order to try to go over from a waking-sleeping state -- as we call our ordinary existence, when we have our eyes open -- into a state of self-consciousness -- it is difficult for everybody. And it is simply because I am not used to changing over. [Changing ?] physical state to a regular waking state -- as we call it in ordinary life -- we do that every morning. And every evening we go back. So we have a little dexterity. We're used to it; we know a little bit how to do it, and how to wake up. And even if you have to rub the sand out of your eyes, after some time you become acquainted with the fact that you are so-called alive. But as far as self-consciousness is concerned, we have no experience whatsoever. Surely not as the result of an intent or as the result of that what one wishes. It can happen, as we know, accidentally. But then there is no credit for us. So the fact of waking up, in the sense now that Gurdjieff means it, means also changing over from a state in which we are, and in which nothing has been taught to us. No education whatsoever has ever been given on how to become self-conscious, in the sense that we mean it. That is, the sense of being awake. Maybe we should define that a little more. What is really meant by being awake? Because we are used to say that we are awake when we have our eyes open and we walk around. What is really a state of awakening? It's a different kind of functioning of the organs in oneself, and primarily is it a difference in one's mind. Because the mind, when we are in an ordi-

nary waking-sleeping state, we simply call "unconscious". It is a mental function, while it is very little developed, although it is quite sufficient for living on earth. It has nothing to do in its present state — the way it functions — with that what we call real consciousness. And, of course, about that particular question, you can argue from now till doomsday. Because there are many people who believe they are already conscious. So we have to define what are the characteristics of consciousness. In consciousness, there is no mistake about that what one observes. It is saying it a little differently: when one observes oneself, that what one records is always the same. That would mean, of course, that in ordinary life, whenever you observe yourself — in the sense that it is used as an ordinary word — and which, of course, as an observation is based on what has happened, it's called using your memory. That then the impression you have of yourself is always colored. That is, it is not entirely pure. Sometimes we say it is subjective. And that is only a word to indicate that the mental functionings of man, as he is living now, in this life, simply record certain facts about himself which he starts to interpret — a little bit or sometimes a great deal — but they are never exact, and it depends very much on his particular state in which he is. If he is in a dry mood, the way he looks at himself is quite different from when he is very joyful. And in general, when there are people present to such a person, he then gets different impressions of himself, and we get around it by

simply saying that he has different facts of his life which he turns to different people in different conditions. And [something] the little I's which appear every once in a while, in a different form. But if it only would stay at that place, it wouldn't be so bad, because one can get used to it. But it never stays at that place. Sometimes it goes deeper, and then there is much more of a reality. And sometimes it's utter superficiality. And a person forgets. And the next time that he tries to think about himself, he gets mixed up with that what are his thoughts and his feelings. And in general, whatever he records about himself whenever he wants to talk to other people, or even when he wants to talk to himself, or even when he sits by himself and doesn't want to talk and only thinks, and even perhaps as honest as he can be, he always comes to the conclusion that, at certain time he thinks one way, and at another time, a little differently. The question of consciousness is that the recording of facts about oneself -- and primarily about oneself — is always the same, and that whichever the condition is that the person happens to live in, that particular impression of himself is unquestionably . . . that no matter what the impression will be, it always is what it was yesterday, and also what it will be in the future. So that the difficulty involved in this is that whenever one tries to observe oneself in an ordinary sense, and to get a picture of oneself as one is in different conditions, that then the recording machine of the mind is not reliable enough. I say again, this is all right as far as

ordinary life is concerned. We make adjustments. And sometimes you don't always take what someone says at its face value, and you know how to interpret it, and you say "I know what they mean" even when they don't say it but they mean something else, and if you're kind you say "they mean quite well" and if you're not kind, of course, you criticise them. So this is really a requirement for a man to be able to be dependable, and to be dependent on that what he is and that he has to have for himself exact knowledge. Now why should he have this knowledge? Of course, if life ended with this life on earth, and if there was not a belief or sometimes more than that, in the form of a conviction that he will not die, or should not die, or that it is unreasonable to think that he should live his life and do his best, the best he can, that all of that should be given up when he dies physically, there wouldn't be very much reason to make the best of it, and even the worst, and that the least amount of work that is necessary for maintaining himself in ordinary life would be quite satisfactory, then we can say then "apres nous, le deluge" — what will come afterwards doesn't matter anymore, because tomorrow we die. This, of course, has to be understood as the standpoint in which you believe, that man could live, I would almost say, forever — or that there is a reality in him which is so alive that it never will die and that the definition of life should be anti-death. And almost, you would say that life does not help it. What we call death is simply an absence of life. And in order to explain it to one-self, one simply says that that what is life is temporarily in a certain

form, and at death the form dies or is not used anymore for the expression of life. And that life continues. Again, this is a question for oneself to settle, but it was quite evidently the truth as far as Gurdjieff was concerned, because otherwise there was absolutely no reason to work on oneself or even have a belief in the possible evolution of man. If one wishes to evolve, you have to build something on what you have now. What we are at the present time -- an unconscious state, a conscience that is not very well developed, a physical body which is quite definitely apt enough to be able to live on Earth -- will have to be the foundation on which something else is going to be built. And for that reason [something] this foundation has to be solid, always there, and dependable -- and it is only for that reason that we're interested in absolute facts. This is the meaning, of course, of building on a rock and not on the sand, so that whenever the rains may come, the foundation is not going to give away. Whenever we live in life, we want to make sure [of?] the foundation as we now conceive it, and on which we want to build our house. You can call it a house. It is a mansion. Something of a different kind, not the material form to which you are used to live in, but something that becomes, of course, in the growing of man, a little bit more etherial. Nevertheless, it has substance. And the substance has to be built on something that is solid, reliable and if possible we could make permanent. And that even if it is destroyed, something else exists that also is permanent, for the sake

of containing a form of life in which we believe that that life is eternal. And logically, this is the only way that one can explain why life exists as it is, because it never has died and it always has been. Otherwise, we would not understand the concept of eternity. And surely -- again now speaking religiously -- we would never understand the concept of God or HIS ENDLESSNESS, and that in the very name of END-LESS, it means there is no end. It also means there is no beginning. And projecting that now in the sense that we become familiar with in this life, it would mean logically that that what we are now, always was, and always will be. Now let me say that what we are now -- this is the question: what is "now" for us? Something that is real and could remain in existence. Of course it's obvious, it's not the body. Because the body is a form and we know, being mortal as we are, that the body will be put in the ground after some time. And with the body will go the different cells that are not functioning, and we call them "feeling centers" and "intellectual centers" or brains of some kind -- Volunkandelmos [sp?] as Gurdjieff calls them -- which, during a certain length of preparation, education, and all that -- again in accordance with Gurdjieff -- is wound up. That simply means that certain impressions have been received by such organs, and that after a certain time, having fulfilled completely this "winding up", they start to unwind and then use whatever is deposited in it for the sake of the maintenance of one's life on earth, and after a little while, they get empty, they

also get tired, and they get old, and that therefore now, whatever the physical body contains, is of course dependent on where it is at the present time, and perhaps you might even say that life as it is now in man, will be colored by that what is the container. This is one of the great difficulties that is involved in work on oneself, because we have to take ourselves as we are, and we have to take whatever there is now, as a mental functioning or a feeling, with the container. And that this container has, to some extent, influenced the forms of our life as they are being expressed in our manifestations or in the way we think and the way we feel. I want to say this because it is extremely difficult to separate the form of life as we know it from the container in which it is. And it is at certain times only that life seems to be free from the container. And that kind of a condition we indicate by considering it sometimes essential, but even that is not enough because it [illegible] is, you might say, influenced by the walls of the container through which this form of life flows. You see this picture: life in man flows in and out. It is maintained by means of food, and it is expressed by means of thoughts or feelings, becoming audible or anyway manifested in some form or other by using the body. Sometimes it is activity, and sometimes it is only a certain posture of that what a body is. Sometimes it is expressed by the forms we know of certain central systems in the body like blood or even like air or the nervous system, which functions partly for the distribution of food and partly for the ac-

tivity to be acted on whenever there is an order from the mind or from some feeling center that a man should do something. And in all these different manifestations, that what is being done is an expression of one's life. And reversely, life is affected by all the different outside conditions under which we live. And for that reason, whenever we take in any impressions -- and these are extremely important compared to the other forms of life, -- because if we take ordinary food, we digest it and eliminate what we don't want, and it is within our means to regulate it, even going on a diet or excluding what we think is incorrect or not healthy. It is within our means to regulate our first food, and if we don't do it we're called stupid. The second form of food, as air, we can regulate to a certain extent, and everybody knows the difference of living in the city or living in the country. So-called fresh air, or a stuffy room, and opening the window. Or sometimes smoking, making the air we breathe in a little bit worse. Sometimes that what we breathe in is an atmosphere created by people around us. And now we come in the direction that we really don't know very much because we don't know very much how we are influenced by the actuality of certain air or forms of air; we are, you might say, hanging in the atmosphere, and which we happen to breathe in. But let us assume for a moment that air is not so bad as yet, because most of it we can still regulate. But the third form of food, which we call impressions -- with

that it is much and much worse. And this is our condition, because we cannot prevent, and particularly in this advanced age of progress, to eliminate all the different influences to which we are exposed and which we take in. And many times without our knowledge. How we are educated and how we live, and what we are forced to take in -- including Muzak music when you are in the elevator in a hotel, all the different talk, talk, talk around you, the different forms of advertisements, TV, radio, et cetera, et cetera; it is nonsense to enumerate them because we all are familiar with that what we have to see, and what we have to hear, and sometimes what we have to touch. Aside from that what we smell, and of course that what we taste, they belong to the first two kinds of food. As a result, and not being able to regulate it sufficiently, because industrially we are bound by having to live our life in this present civilization, and like it our not we are forced -- because there are probably too many of us on earth -- or we are quite dumb, believing that we can live the way we do and still not do any damage to ourselves. But aside from that, if we take a(hint?), there is in us this essential form of life which is affected. And we cannot help that it is being affected because the container which is being used to hold it and has to be used for the expressions of life, will naturally rub off on life itself. I think we see life as it (comes?), and it flows through one the same

way that water flows through a pipe. And the [something] a container, you may have to run water for a long time before the rust is out, and even then if the container as a pipe is not very clean, well then, it is the same. In life it takes a long time before life becomes pure. Simply because we have put in, into ourselves, so many things that are going to affect it sooner or later, that it will take a long time to wear off. And when it finally has worn off, we call it maturity. Because at such a time we are not fooled so easily anymore by impressions, of which we have received hundreds and thousands. Then we have a certain form of self-knowledge, a certain way that we for ourselves are not fooled anymore or not any longer by what we think of ourselves, because we know. And this, of course, is the idea of a simple man when he lives his life and perhaps partly retreats from civilization, lives by himself and does the things himself, gradually acquires a wisdom of a very simple kind and perhaps not very big in quantity but essentially absolutely correct. And we call such a man obuivatel. It is a simple peasant or a person with not much education, but who knows a certain trade very well, he knows it so well that even God Himself could not improve on it. It is the wisdom of a simple man. And you can say that the solution for people as they live in this industrial age would be to go back to the soil and live there and live a simple life, and try to get along with whatever they themselves can grown or make. And every once in a while we see this, as a solution that is offered, of a small community to withdraw from

the world and to see if they can get along among themselves. And of course the principle is correct, but usually it is a failure because they take with them whatever already is education and whatever they are psychologically, and again such communities do not teach to reach the essence of a person without having to go through what is the outer surface and eliminating the surface so that that what is essential can remain in existence. If such communities were based on an entirely different kind of way of looking at life, and that if one could work together in an essential way, it would be entirely different from having to live the way now some of them are living. And very often it is quite idiotic, because what they consider the simplicity of life -- and think that they can accomplish it by going out to the country and not being, let's say, in touch any more either with city life or industry -- at the same time they continue to utilize everything that civilization is offering at the present time, including the telephone, including the buttons on their clothing, including the leather on their shoes, including all kind of clothing, soap, things that they have to use, things that they have to eat, all of which is produced by conditions that are entirely different from that community that they try to create. And in many, and many, many ways they remain bound to the civilization where they came from, simply because they cannot do without it. They want bedsheets and they want maybe electric light and perhaps sometimes a pump to pump up water but is was made from some factory in the city. So you see this becomes the

confusion and the conglomeration, a mixture of things that are heterogenous, because if the idea is to be independent, there is practically no road to such an independence, and even if an author wants to exclude himself from life and he closes himself up in an ivory tower, he still uses a pencil and paper if he wants to write a book. It is extremely difficult for us at the present time to imagine what is primitive life. And perhaps it is not right even to want to imagine it, because you might almost say, who wants it? We are not children living at the time in Egypt when the pharoahs were there. We are not the kind of people who live on uninhabited islands. We are not people that we know about in history, who had perhaps not many health rules but at least, like a hunter knew a little bit about organic food. And is we try to introduce such ideas, which are of course closer to the truth, into our present civilization, we are constantly up against the difficulty of maintaining them, because the present civilization is not interested and will, because of its tremendous force, kill all of it. Now the impressions that we receive, and the things we cannot control, affect within us our forms of life as we live it. And as a result, that what comes out of a manifestation is not pure. So if we wish to build on that what we are at the present and that what we <u>think</u> we are -- and perhaps in reality <u>are</u>, because we are affected and contaminated -- what could become of any kind of an edifice which is erected on this kind of foundation? I am trying to explain why

it is necessary to have a foundation which is as absolute as possible and as solid as possible. But of course there are limitations, and one (says?) there will always be a little mixture because it cannot be entirely free ffom personal interpretation. And of course that is right. Because even if we try to have an idea of what the little i should be, as an objective faculty, we start with the best of intentions and the best wish that we could command, and we try to purify as much as we can our intellectual process. We do it by means of relaxing. We want the personality to be at such a low state and still continue to live, so that in that particular state it is not going to affect something else that is going to be built on it. You see, if the personality is constantly engaged in the utilization of its life and manifests it, not only does a great deal of energy go in that direction, and very very little might be left to be used to wake up, but also the turmoil and the chaos and the conditions in which the personality has to make its way in life and utilize its life as it is in him and as a person has to use it, simply prevent anyone from having a pure wish to wake up, and even the energy available for making such an effort. Naturally, it all means how difficult it is to reach a state of objectivity in ordinary life, when the surrounding country is completely subjective and absolutely hostile to that kind of an attempt. And we have to think twice, and maybe three times, and maybe more, before you decide that you want to wake up. Of course,

it goes without saying that it is not easy. There are tremendous difficulties in the way, and you will constantly be up against the obstacles which seem unsurmountable, and that you think, many times, is it worthwhile to want the wish to work? This you have to settle for yourself. Because there are going to be times, even to people who start out with curiosity, with such tremendous intensity in the beginning, and who are affected partly because of the newness and partly because of certain results which seem to be obvious and are then experienced, that with that they have enthusiasm and they will continue as much as they can, as long as that kind of a wish and that kind of an energy for that purpose exists. But there is going to be a point at which all of that will turn back. Progress in work is subject to an octave, a law which allows a DO to be struck, and the DO, the initial attempt based on curiosity, goes over into the RE of ambition, a realization of something that starts to function and gives one hope. And not only the acquisition of a new kind of way of living but also experiences which seem to be much more worthwhile, and with that one goes over to MI. And MI in that particular case is to exhaust all possibilities that are easily available for one, and belong to one's ordinary life. And that, as experiences of each personality, comes to an end. Sooner or later, that what is the experiences with which he is familiar will have served that particular purpose -- to become objects for observation -- and that then he is up against it, because the difficulty is that he is not

willing to do certain things that are a little different from usual. And that because of that he will run dry, because when he continues to apply it to that with which he is already familiar and has done it already hundreds of times, it becomes monotonous. At such a point his emotion dies, because he has started out with an emotion, because it is not a regular feeling; it is something that was really quite pure and it is something that could have given him the means of continuing from DO to RE to MI. It has prodded him on in the form of a wish of wanting to continue, and then even that emotional state disappears. You see, this is essential man. Even essential man comes to an end. One has to realize this because it is based on experience and that is why I say it, so that you are not going to be surprised. The question of how to overcome this, that is when you are asleep and preventing the MI to run back again to DO — this is the usual pattern: DO-RE-MI, MI-RE-DO — the continuation of something within this little law of three which keeps on repeating itself and keeps on in a certain dynamic way of(locating?) as DO-RE-MI and back again, and expressing itself and using energy for that particular kind of a purpose, but doesn't get anywhere, because(why?) an octave once struck in order to make it complete, and that is up against this particular difficulty of the FA bridge, many people will give up, even if it is in the beginning fed by essential qualities. This is the reason we talk about "essential essence". Because that

it

is a quality which is more essential, of course, than essence. But it is a quality which is not ours. This is why work on oneself always must be considered religiously. And it's not a question that I want to fall all the time into a trap of resembling a creature and reciting a sermon. I'm interested in man as he is, and as he can become. And for that, he needs help. He needs help for that what is his "essential essence", and those who don't have it — and there are many — and those who don't want to open up to it — and again there are quite a number — and for those who don't have belief that it does exist — and again, many of such people exist — this kind of work had no meaning. When we talk about magnetic center, we talk about essential essence. We talk about life not affected by the manifestations of this Earth. We are talking about life that has flown through one for a long time, as the result of thought, as the result of feeling, as the result of living in life, as the result of <u>really</u> pondering about the meaning of existence of oneself. I am talking about that what — I called it last night "quint-essence". It is an essential something, which is distilled several times to become more pure, and in the process, the quantity diminishes. And because of that, what I say now as a magnetic center, are two small cells in the center of a person, of his existence, the same way as a magnetic pole exists on Earth — and it is not where the North Pole or the South Pole is — those are manifestations in life of man — but the magnetic pole is that where he really lives. I hate to use the word

"in infinity" but nevertheless that is really what it is. Because it is the one thing that is unchangeable and is permanent in him, and is not as yet soiled. It is essence of essence. And at the point of further progress, and reaching the bridge FA, something has to be endless in some way or other in order to help a person wishing to continue to grow, to be able to [something] the bridge and go over into the second triad of SOL-LA-SI. What takes place? At such a point, I wish to call on God. Not all people want to do it. And for many people, it has no meaning whatsoever. The next best thing is that they recall what they were when they were a child. The memory of that is not very clear because much of the coating has been painted over one, and one has become extremely civilized and cultured person. And these kind of coatings that are crumbling up are sometimes extremely hard; you cannot dig into it easily. You cannot dissolve that easily. Because you don't know what dissolving should be. You don't dare, because that what would be exposed [illegible] be too tender. It is a thick skin in man which has been formed by his education. At the same time he also knows that there is something in him which is real, is permanent. I say "quint-essence", five times distilled, but maybe compare this to the five rules of objective morality. It is the Pentalogue in man. It is the way he sees how his life is adjusted to the conditions in which he has lived. He also realizes at times that his essential essence would like to come to the foreground, but many times remains covered because of fear,

and he also knows that deep down in his heart there is something that is for him, himself as life, which is pure. The way he reaches this point is by attending to that what are his responsibilities in life. And there are three of them, at the beginning -- they are the corners of the Pentalogue. First, we have to take care of the physical body. That has to be healthy. It has to be in such condition that it can be used. It has to be in such [illegible] which is needed, is supplied and the least amount of energy that cannot be used should be kept at such a minimum that it will not disturb his equilibrium. That which he takes in as ordinary food has to be adjusted like gasoline in a carbuerator; not so much gasoline and not so much air. It has to be a balance for himself so that he knows he has nutritious food, so that it is digestible. And at the same time, that he will not overeat. If there is too much air, the car chokes. If there is too much gas, the car floods. It means the car is not in equilibrium and to take care of one's health, the (health?) has to be lean -- not too fat and not too thin. This is his first obligation -- and I mention them now because these are the ways by which one reaches one's essential essence; this is the road to one's magnetic center. The second (something) obligation has to do with one's feeling center. It has to be purified. It has to be enlarged. The purification simply consists that I will not allow myself to feel about things that are absolutely no concern of mine. The second is, that enlargement can only take place when I reduce

the excesses which are now going into forms of extreme anger or extreme joy. A person, in a feeling sense, has to become much more even, and at the same time capable of great intensity, but such intensity has to be controlled sufficiently under the management of that what is his conscience. But when it is left by itself, it goes left and right in any direction it finds an opening, and it flows out without your knowledge, and as a result energies that are lost by the manifestations of the feeling center are simply tremendous. And they take place not only as the expression of a feeling, but they affect — because of the necessity of manifesting in the physical body — the condition of the health of the physical body. And the tiredness that sets in as a result of an unnecessary feeling, simply takes up such a tremendous amount of energy that one has to fall asleep because you cannot even contain yourself in ordinary life. The enlargement of one's emotional center is in the direction of introducing and allowing and spending time for a kind of feeling which has to do not primarily with the well-being of oneself. That balance that has to be reached in a feeling center is to give that what is necessary for the functioning of feeling in one's personality enough food, but to create with it a background of an emotional kind. And I make now the distinction between a feeling and an emotion, because a feeling belongs to Earth, but an emotion starts to go

[illegible] while

in the direction of a possible growth. And this is what is meant by taking care of what is one's feeling center, that one reduces the activity with unnecessary expenditure of energy, and embraces the total range of feeling to include at least three octaves, sometimes four, where at the present time there is only one. This is an enormous development of one's feelings. It includes sensitivity. It includes consideration. It includes loving, not for one's own sake. It includes a proper attitude towards this (end?) It includes a gratefulness for having been born, and having been allowed to live with part of one's life, and it includes a wish for dedication to that what belongs to the possible development of man. The third obligation is an intellectual one. It is very similar in principle to the feeling center. It is a little easier because that what is a feeling center is not sufficiently connected and it is not so easily attached because it is not in one place, and moreover whatever there is of a center in the solar plexus is not in the right place. The brain is diffirent. The brain is, and can be, open. The brain can be affected. Many times we live in our brain. Many times that what we do is decided by what we think. Because we are still afraid of following hunches, and we are still afraid of following intuition. And when we start to talk about feeling, we spoil the feeling. But the brain cannot be spoiled, by the activity of a mental kind when that what is contained are certain impressions which have to be digested as the result

of the five sense organs which we now take in. And because of this, and the accumulation of such facts, one has to start with the brain, in a weighing, a pondering ability, a judgement of that what is worthwhile to be thought about, what is worthwnile to keep and what is worthwhile to throw out. It is a gradation process. It is a valuation in oneself, the thoughts that one has and lets them pass in review, and to judge them, if they are worthwhile for a man. Of course it is obvious that in this particular kind of a sense, we already know very well what ought to be thrown out: Useless chatter. Something? Jealousies that take form as expressed in words. Talk, talk, talk, about nonsense. Expenditures of time in relation to satisfying one's sense organs. Quite useless. And in the place of all of that fodder that ought to be thrown out like extra ballast, other thoughts have to enter, and have to be allowed to grow, have to be allowed to give them a place. They have to do with man as he is, as he thinks he is, mankind as a person thinks mankind is, the level of our present civilization, and the conditions in which we live, and the judgements — are we going to hell or to heaven? The question of the place of Earth in relation to other bodies in this (time?) The concept of a cosmic ray, of which the Earth is part, and the allowance in one's mind sufficient lattitude to include the possibility that this happens to be just one little Earth in the total universe. And ultimately that what a man ought to be occupied with in his mind is the thought of God, the thought of an

Endless Creator, All-Loving Father -- as Gurdjieff calls Him, many, many times -- Omni-Present, concepts of Omniscience, Omnipotence, Infinity. We get stuck with it, because the mind is limited. At the same time the mind is not functioning because it is overloaded with such a tremendous quantity of data needed for a degree, and needed for so-called getting along in the world, and needed to receive respect from someone, because one has a little bit . . . one has gone to a college and for that reason one is so-called wise. It's a very difficult problem for a man, because he is very, very much attached to his knowledge. And much of his pride and vanity is based on the fact that at the proper time he remembers a word. And he shines within himself whenever, in the company of others, he can formulate in such a way that it becomes conclusive and even that he can have pride in winning an argument. There are many different ways by which a man can study his brain, and also can start to regulate [something] and also that he can dare to throw away much useless stuff that already has done its duty in cluttering the mind up quite sufficiently. At the same time, a mind can be open. Curiosity leaves a mind open. A willingness to proceed and hope that something new can happen today or tomorrow. Expectation and anticipation of the future, of something can perhaps take place, although it may be a little impossible. Living in imagination. Fantasy as a child knows,

so that it can really populate the world with that what belongs to its own world, and assumes almost impossible situations which, of course, for a child, become absolutely truthful, because they have no other measurement of so-called . . . to give it even a good word . . . common sense. It is exactly that, that the mind should become much more free, and open to the possibility of whatever the world at the present time can offer. And in that direction it would be a help if it really could be filled with useful knowledge and data, it would gradually get into a state which, afterwards, would be extremely useful when the little-i would start to try to educate it. This is the reason for the [redacted] MI[redacted], for the mental part, which will form the foundation and also which will lead one to one's inner, inner life. All these, you might say, are still a little bit on the <u>essential</u> side of the perifore, or rather going from the perifore towards the essence, one(forces?) in this particular endeavor of the consideration of these three points, only the essence, without defining that there is a sharp division between perifore and essence, or between essence and essential essence. The opening of the door to internal existence, to the reality of one's inner life. The opening of the way of how to go from essence to essential essence, are the fourth and the fifth rule of objective morality. In that, one confronts something which is different from Earth. One opens the door to the possibility of understanding that the Earth belongs somewhere, and that man as on Earth also belongs to another place and not necessarily on Earth only. And that this is only a temporary appearance, kind

of like an actor performing a certain role as he is living on Earth, and that the director is somewhere else, or even the writer of the play is not an earthly one. This opening of this kind of a door in the first place will get what we call the fourth objective morality rule. It means that I see that in relation to that what I am with other people, that there is an area of responsibility not only for myself and the maintainance and the desire for growth, but I have to be very definitely in relationship with others who are doing the same kind of thing, and that in that way that what is the responsibility of HIS WHOLENESS manifesting in all kind of forms of life, and in the peculiar form, of course, that we know on Earth, but with the assumption that many forms of life exist at different levels, that I become acquainted not only with the thoughts but mostly with the feeling that something has to be done and then in doing it, I experience something that makes me enter into the essential essence of myself. That what is the fourth and the fifth are very closely related, because you sought is the entry into that what is Godlike. And it is a relation for oneself in which man finds his place as part of God, or as God's child, in which he then dares to pray for further understanding of what he should do with his life, his body, his personality, of what is their intent, and that then he starts to understand what life <u>really</u> means. At such a point he reaches magnetic center. He meets his reality, he meets his quintessence. And to some extent he is surprised, that it is God for him.

the

In the third — that is this part( perifore being one, essence two, essential essence three) — in this third part, the Holy of the Holies, there is silence. There is no further talk. There is only emotion. And there are concepts in one's mind which need not be manifested in the form of words. It's the beginning of an understanding of one's emotional body, of how, you might say, it will end, and it is the beginning of that what is the SI-DO of the octave of development. In order to over-bridge FA, sometimes we say it has to be an outside shock. But we don't know how to create such an outside shock, and you cannot sit and hope and wait that it will come. It has to be created. It has to be created in the atmosphere which surrounds one, when you are in front of that bridge. And the creation of that atmosphere, the creation of certain conditions which will give you the shock, depends on your inner life. And your inner life is represented by the SI-DO, the end of the octave. Because that is the aim of going through this particular road, of an octave trying to develop, and trying to reach consciousness. The SI-DO means that if I finish with my task of becoming a conscious man, that consciousness will be represented by SOL, and that conscience with be represented by LA and that will will be represented by SI. And that at SI, I am able to do. And then, going from SI to DO, I will then leave the method, the way I have worked, all the means that have been employed in order to become a conscious man, because at that time, crossing over

from SI to DO, the end of that period of training is finished, and I am a harmonious man, ready to fulfill the further task of cosmic consciousness. That is why magnetic center is important, and that is why it has to be reached at that point, and this SI-DO that I now understand as the resultant of my inner life, actually becoming at that particular place a point, and again a point of no return, and a point of non-dimension, and a point of omnipience, and omniscience, and omnipresence -- because already it will have certain attributes that I ascribe to God -- at that point this magnetic center starts to enter into my essence for work. It is important to see this, because it is not my own. It is something that has been given to me, that I must conceal. And when, during my lifetime, I could at times have become aware of the existence, it would have given me an impetus to really finish my life as soon as I possibly could. The reason that it now enters into work is because it is necessary that something enters of a little kind of quality. And at FA I die to myself. At FA I prepare the foundation so that on top of that can be built the SOL-LA-SI of that octave -- and like I said a little while ago, that what has to be this kind of a triad is a triad of objectivity. The beginning in life, the beginning in work, the beginning simply of finding out what one is, the beginning of that what is contained in observation, in that what I call simply impartiality in order to train my feelings, not to interfere. The training that I will want to have when I consider the moment of living,

of a certain concept of infinity which is usually not understood by myself in ordinary unconscious state, the BO-RE-MI of that particular road of growing, the MI and the RE being at a certain time, necessary in order to fulfill that what is the process of observation by the application of the observation of a state of consciousness which I have reached in the attempt to be present to myself, both emotionally and intellectually. And that, as a result of that, the equipment which is needed for myself to enlarge the possibilities of experiences — and I call it experimentation — this is the MI of that particular octave — after that, I enter into a different kind of a realm. is not only a commitment; it is a very definite kind of a loyalty. It is what I call simply at once a time that I am devoted to God. I know a little bit about devotion, because sometimes there are things that I know I wish, and I wish them with all my heart. I also know that in devotion, I eliminate myself. I do not exist anymore; my devotion exists, in order to serve something or somebody or to help ideas. This devotion has to enter at this particular place in order to continue in the further development, what I now call the second triad of what exists, or rather the second triad which is the one of objectivity, which is in the conscious area. This devotion must be there. Because I have to do away with that what is my own. I can no longer continue to ride two horses. I wish with all my heart; my mind [something] gets to it every once in a while, because it remains attached to some extent to that what I am used to

on Earth. And my feet, of course, they are there; naturally, I have contact with the Earth as it is. But the devotion will help me to place in that what I usually have for myself as a little aim, in order to satisfy my little desires -- and it may be very nice desires at last -- they are not to be, . . to be mixed with any devotional attitudes on the part of myself, when I know that in that I can lose myself and then because of it, I will find myself again in the realm of [illegible] (unconsciousness?). The real meaning of devotion is, "not my will, but Thine". And the real meaning again is, to find heaven within oneself. Because if heaven is there, where would <u>you</u> have to be? Heaven is sufficient for you. Seek ye the Kingdom of Heaven <u>first</u>, and all the other manifestations of Earth will be ended in the proper time, because you will <u>know</u> what to do <u>then</u>, and you will not have to face the questions and trying to solve them with an unconscious mind and an imperfect feeling center. That is why it is so important when one comes to work, at that particular point, that these particular attributes become apparent in one, and the one word is, devotion in an emotional sense, to reach (life?) because that is the aim, and then it takes on a form regarding ideas, regarding people, regarding love, for that what is <u>not</u> for yourself, but what is based on the possibility of an application in the sense of the fourth and the fifth, I call them "commandments". They are the rules of objective morality. They <u>place</u> a man where he has to be when he is conscious. It places a man in a

realm which is not of this Earth. It places him, in the first place, on a planetary level, and it places him after that on the solar level. That is the aim of man five and six, or of man when he is through with five, that is when it is permanent in him, as an emotion which will never die for him, and that six has gone over into man number seven where it becomes permanent for him in his consciousness. Such a man, because of his devotion, will create difficulties in order to work consciously, so that that is real labor for the Lord in His vineyards. How far will he have to go? And in what direction? The direction is that kind of an aim, tremendously far away. We know, and the(crazy?) thing is, the closer we come to it the more we go inside within ourselves. And that really the realization of that where I go to, when I say "HIS ENDLESSNESS" is within as me and whatever there is now of me which is permanent. That's why I say the building has to be on an absolute truth. That's the reason why one wants to become observant to oneself, in order to be like data that are without any change whatsoever and remain permanent from now until doomsday. This is the reason for trying to become aware of oneself in order to make a function take place in the brain which is different from our ordinary mental ways of thinking. For that reason, it is necessary to exclude feeling and become impartial regarding that what one observes, and let's call it in order to have the taste of infinity, I must introduce this concept of a moment, because where (as?) long as I keep on living in

time, I will constantly be affected exactly the same way as when time flows through me, I become part of it, in the same way as when life flows through me, life is contaminated by that what is my personality. The real freedom is, of course, twofold; it is the question of the understanding of time and being free from the dimensions of it. The /something/ otherwise of it is to know space and be /something/ of the existence of a point. And the second that I want to have is the freedom of feeling, to be able to be free from the manifestations of my body. These are the different things that one has to learn, and learn gradually only, because what can you expect of a life that has been lived in unconsciousness for the last thirty or forty years. The attempts that one has to make have to be many, many millions of them, day after day, not to forget, praying to God that He will allow you, thanking Him that you exist, every morning of the day, that you wake up, that you consider this day as an opportunity, that you make it a good one for the purpose of your own life, becoming free. That then, that life which is your magnetic center, will -- of course it will -- join with the totality of all life. Of course it will join. Of course it will, in a mystic fashion, become one. Although we don't know how. We don't know if it goes out to that what exists as infinity, or that infinity enters into the finite form of our selves and destroys the form. One does not know this, mystically, and it never will be solved until the moment of that kind of fusion appears as an experience

for oneself. And even at that time, one will not know. One will see. One will, because of this increased intuition and a shortening of the distance between man and God, one will have a realization of the existence of oneself as one's life really is, and again I say, there is no more question about then having that as a foundation for further growth. We talk only about self-consciousness. We talk only about that, because that is the practical question. We do not as yet want to talk too much about cosmic, because cosmic will only give us an impetus to be able to seek for self-consciousness. The (visions?) of what is fourth and fifth rules, have to do with cosmic consciousness, the place of man on Earth and the place of Earth in the universe, and the place of the relation toward God. But we only wish to depict from it something that creates within one an atmosphere so as to help one to overcome the difficulties of this life. It is the creation, because of the SI-DO of the octave, creating then such conditions in which I, when I am facing the Bridge, to go over it, feel that I am pulled. Not pushed, because this is always wrong. Pulled, as if, as if across the bridge a wind creates a vacuum at the end. It is a vacuum of consciousness, and conscience, and will. And I am impelled to go. And I don't know why. Because nothing touches me. I am attracted. That is why it is magnetic. That is why I have to go. Because that is the law. I (call?) then. As I go. Across the bridge. And I sing a song of freedom. And that

I know that at the end I will be received in the arms of God. He will not kiss me yet because much and much work still has to be done, but it is something that I look forward to. And the music that comes to my heart are the tones and intonations and all the harmonies that I am familiar with, and these that I am not familiar with at all. And they produce for me a concert. A concert made up of many, many instruments. All the instruments of all the manifestations of myself. All the little i's that I contain, and that are within me. All the little facets with which I've looked at life. All of them are instruments. Violins, and cellos, and bass of a certain kind, and maybe a piano, and notes of certain kinds that I even don't know. Maybe oboes. Maybe a fa [something]. Maybe some kind of a heavenly cymbalum. With this, I march. I march across the bridge. I march on air, because for me air has become the symbol of my emotion. With this, I breathe in, and I breathe out, and at each step I say "I", wishing to reach the end of the bridge, and with each exhalation, I say "am", remembering where I came from. I will never forget when I build a house that it has a foundation, and that I constantly remain grateful for whatever [good] foundation has been given me — it was a means for me to build. And though I might be living in a house, I know that whenever the difficulties of life might come, that I can trust the foundation. My past has been lived. My future is the building. When I build, I live in the present. When I build, I walk over the bridge, hoping in the

Future, to reach the state of consciousness, in which I really will be a man, and for which I now practice, I say, by singing, so that God already, at the other end of the bridge, hears me coming and will prepare a mansion in heaven for me.

So now we continue with our trip tomorrow, maybe tonight. We go a little way, we can't forget, we say goodbye to Eugene, we say goodbye to Portland. Someday we'll be back. San Francisco. A great deal of work. It is a center for us here on the West Coast. Many things have to be done, that have to be reaffirmed. It has to have an influx of new life. It has to start to grow and spread out further, with its little tentacles in different directions, of which, as you know, Eugene is one. Big Sur, Los Angeles, whatever it can be. And all of us from New York have a task. Because you don't go there just for your own pleasure. You go there because to some extent you belong to them, and to some extent you join with them in an attempt to encourage them, so that they in turn, wish you to come back, and will wish you well when you go home, and also, I hope, will really miss you when we leave. This is the task for the rest of the trip, and don't forget it, and the task in addition, whenever you wake up, on this trip, early in the morning, wherever you may be, in your little [illegible]

be, in a little house in San Francisco, on the road in a car or in a tent, as soon as your eyes are open and you are sufficiently unconscious, at such a time will the thoughts come to you; What will I do today? What is the purpose of this trip? Will I be grateful that I made this attempt? Will I be able to extract from it what is the real value? And will I allow my mind to ponder about that what is worthwhile, for myself, for others here, and for the devotion which I feel for the maintenance and the continuance of work. Even if I selfishly will wish to grow and develop [illegible], in evolution, the kind of man that I ought to be, that together with this, the atmosphere I will create and which will take people with me, because again they will be compelled by the way I am devoted to an aim. Having found the aim and the reason for my life. So goodnight. Have a good sleep. And then a good waking day, tomorrow.

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